لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

May 1968

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EDITORS

S D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman-i-Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

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Khan Abdur Rahman Khan Bengalee.

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The Review of Religions

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DOES GOD EXIST?

Prof. Habibullah Khan M.Sc.

The existence of God is the corner-stone of all religions. It is the pivot round which all matters connected with the well-being of mankind revolve. It is the be-all and end-all of our search for truth and knowledge. To recognise the Creator, to understand His attributes and to establish a real relation with Him is the aim of our creation. It is to this end that thousands of prophets have appeared from time to time in different parts of the world. They gave guidance and showed the way how this goal could best be achieved. That they brought peace and prosperity in the world and often under very adverse circumstances, succeeded in establishing bonds of love and fraternal relations between man and man and between man and God, in their own sphere, is, in itself, a clear proof that they were true

messengers of God and that a beneficent and merciful Creator does exist.

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But, unfortunately, there are lots of people today who believe that the idea of God is a mere myth. The world is governed by a set of natural laws and every phenomenon here is taking place according to an established plan.

The above view-point is generally held and advocated by people who are under the influence of Western philosophy. Before we proceed to discuss the problem any further it seems desirable to consider some of the objections raised in this connection.

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The first question that is frequently asked is what is the use of believing in God? Why should we discuss whether God exists or not? After all when livelihood is to be earned by hard work what difference does it make whether we believe in Him or reject Him outright?

Besides the followers of religion the question has also been answered by some of the Western philosophers. In their heart of hearts they ridicule the idea of God but they say that this concept may be given support because it is helpful in maintaining peace and order in the world. They think that most people refrain from doing mischief because they believe albeit wrongly that they shall be called upon to render an account of their actions to their Creator. Thus, according to these philosophers, the concept of God should be accepted not because it is a truth but because it is a necessity.

This reasoning is obviously absurd. If God does not exist why should people be asked to believe in an imaginary being. To check evil by falsehood and deceit is in itself a great evil. No sane person can accept such a view.

The real answer to this question is we should believe in God because He exists. His existence is a reality and a truth and hence must be accepted like other truths. When we declare that two and two make four nobody asks what is the use of

believing in this statement. Use or no use we accept it because it is a truth. In the beginning when people pondered over the movement of heavenly bodies they never bothered whether such a knowledge would be useful or not. Their only urge was to know the truth and to discover the reality.

Moreover, the very question is entirely wrong. The initiative is not ours. We do not start thinking about God. The message comes from the other end. God sends His messengers from time to time and He desires that we should pay heed to His words. The way He helps His prophets and the mighty signs He shows in their favour make it abundantly clear that the matter needs our utmost attention. Its value and significance cannot be doubted or ignored.

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Then there are people who think that if God exists why does He not show Himself to the people ?

While asking this question such people conveniently ignore the limitations of human vision. Our eyes can see objects only within a certain narrow range. If this page were to be held so close to our eyes that it almost touches our forehead we shall not be able to see anything. Similarly if it is held a few yards away the writing would be quite invisible. Thus seeing is no criterion of the existence or non-existence of anything. The Holy Quran says, 'We are nearer to him (i.e. man) than even his jugular vein'. (50 : 17) Anything that is too near cannot possibly be seen with our eyes.

Moreover, all things are not necessarily ascertained by seeing. We make use of other senses as well to determine their presence. Any one who insists on seeing the smell of a rose would be a fool. Then there are other things like magnetism or electricity of which we become aware by their external effects. Thus, it is clear that the presence or absence of anything cannot be established only by seeing. There are different ways of detecting things and to prove their presence or otherwise needs suitable methods.

As far as God is concerned the Holy Quran says :

'Eyes cannot reach Him but He reaches the eyes.
And He is the Incomprehensible, the All-Aware'.
(6-104).

This means that we can neither see God nor obtain any sure knowledge of Him by our senses alone except when He chooses to make Himself manifest in His own way. With His guidance and support alone can one get a sure knowledge of His existence.

In the Holy Quran God says :

'And there is no people to whom a Warner has not been sent'. (35-25)

According to the teachings of Islam Messengers or Prophets of God have appeared in all countries and among all nations. This is why the idea of God exists even among the most primitive and uncivilized peoples. Even Spencer, whose writings have lent great support to atheism, confesses that anything that is universally accepted cannot be entirely baseless. There is always some truth in it.

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Despite persistent and vigorous propaganda of communists and atheists against religion the idea of God cannot be completely effaced from one's mind. It manifests itself in unguarded moments.

Dr. Mir Muhammad Ismail, a famous Ahmadi Surgeon, often related that there was a Hindu student in his class who had become an ardent atheist and frequently debated the existence of God with him. One day while they were discussing the subject in the class room there was an earthquake and the atheist ran out of the room shouting Ram ! Ram ! Ram ! Ram is the Hindu word for God. Afterwards when the doctor asked him why he had called upon God to help him he could not offer any satisfactory explanation of his utterance.

Thus, in times of great danger, when death seems inevitable and very close, even confirmed atheists sometimes seek succour from on high and unconsciously call upon God to help them.

This is the true voice of nature which cannot always be stifled.

Thus the world-wide belief in the existence of God among tribes and nations who had never had the opportunity of meeting each other is in itself a great proof that God exists and that He has really manifested Himself to all people irrespective of their state of civilization or development. No doubt this belief in God has taken different shapes in different people and they differ widely in details and in the attributes of the Divine Being but the idea is there everywhere. Whether they believe in one or more Gods is irrelevant. The idea of a Divine Power is common to all. Its universality in itself is a clear proof that God does exist.

Incidentally it also proves the truth of the Holy Quran when it says :

> 'And there is no people to Whom a Warner has not been sent' (35 : 25).

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LIGHT OF THE HOLY QURAN II

The Holy Quran and the purpose of the Ahmadiyya Movement

(Sermon delivered on July 1, 1966 by Hazrat Mirza Nasir Ahmad Amirul-Momenin Khalifatul - Masih III, Head of the Ahmamadiyya Community. This is the second of the series of Sermons delivered by Hazrat Amirul - Momenin on "The Light of the Holy Quran")

> ***"I Again call the attention of all the Jamaats and all the office-holders, particularly, the Ameers (Heads) of the Districts, to the indispensable necessity of learning and understanding the Holy Quran, acquiring the knowledge contained, and realizing the fine truths mentioned, in it, and being acquainted with the ways opened by it, for us to attain nearness to God—without which we can never accomplish the work for which God has established this Movement. So, I again remind you and admonish you to pay attention to your Main Objective, and to try your utmost so that there may not be a single member in the Jamaat—whether man or woman, youth or child—who does not know how to read the Holy Quran and has not put forth all efforts to realize its meanings and truths, according to his or her capacity".***

After reciting the Sura Fatiha, the First Chapter of the Holy Quran, Hazrat Amirul Momenin said :

Regarding the Holy Quran, God lays a claim, saying :

و ما تسئلهم عليه من اجر ان هو الا ذكر للعالمين

> "And thou dost not ask of them any reward for it ; on the contrary, it is but a source of honour and glory for all mankind". (12 : 105)

This is to say, Cod says that in presenting the Holy Quran to the disbelievers and conveying the Message of God to them the Holy Prophet is not asking any reward for himself from them, rather, it is, in fact, a real source of glory and eminence for all mankind.

In this verse, on behalf of the Holy Quran, God has set up a claim that just as the Holy Prophet, peace and blessings of Allah be on him, is رحمة للعالمين a Mercy for all mankind, similarly the Holy Quran is ذکر (*Zikr*) for all mankind.

The word ذکر (*Zikr*) is used in different meanings in the Holy Quran, of which the following four are applicaple here.

The first meaning as mentioned in the dictionary is

الکتاب فیه تفصیل الدین و وضع الملل

i. e. a book describing fully the details of religion and the commandments of *Shariah* (Religious Law).

So God says that the Holy Quran is a perfect Book of *Shariah* or Religious Law. There is no such injunction or rule of *Shariah* as has not been mentioned in this Book. Besides, all details of faith and religion that may be necessary for mankind are mentioned in it. So, by following it, one can attain to the highest degree of Divine Pleasure.

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The second meaning of ذکر (*Zikr*) is الشرف—lofty position, exaltation and greatness. So God, says, "If you learn, understand and act upon the commandments and injunctions mentioned in the Holy Quran, you will be blessed with lofty position, exaltation and greatness, and the doors of spiritual elevations that are opened to the seekers of Divine Propinquity, shall be opened for you".

The third meaning of the term is "الثناء"—praise and laud. So God says, "When, as a result of following the Holy Quran you will attain to spiritual elevation, you will win laud and praise, too". The kind of praise to which the word "الثناء" refers, contains a fine hint to becoming ثانی (Second) to some Perfect Being, that is to say, to try to reflect His attributes in one's own person by following His example.

So, our attention has been drawn by it to the fact that what the Holy Quran teaches us to do is "تخلق با خلاق الله" i.e, to imbue ourselves with the attributes of God and become His reflection,

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and that when we reflect in ourselves His attributes every man of reason and insight will be impelled to praise, laud and extol us.

The fourth meaning is "الصیت" i. e. a good name or high reputation. God says that when, as a result of acting upon the Commandments and injunctions of the Holy Quran, man attains greatness and eminence, and reflects Divine Attributes, in consequence of which a world derives benefit from such persons—not only their own generation but also future generations are benefited by them, then, as a result, their good name is perpetuated and should be perpetuated because the good name of only such person, group or community is perpetuated, whose beneficence extends to future generations. Thus the future generations remember with love and respect such a person, group or community, and acknowledge that their predecessors have done them great good and benefit which they should never forget.

For example, we remember the compilers of the "*Ahadith*" (traditions or sayings of the Holy Prophet) with respect and invocation of blessings upon them. Their good name is perpetuated because they spent their lives for us. They collected the sayings of the Holy Prophet, peace and blessings of Allah be on him, scrutinized them and managed to convey them to us. Because of this favour done to humanity, their good name has come down to us through generation after generation and in future, too, it will continue to go down in this way.

In short, God has said here that the Holy Quran, besides being complete and perfect, possesses this additional beauty that, if one acts upon it, he lays under obligation not only the generation to which he belongs, but Allah makes him do such good and benevolent deeds, as a result of which the future generations also are laid under his obligation. The future generations recognize the favour done to them and are, therefore, thankful to him. Thus the Holy Quran becomes a means of perpetuating his good name.

God Himself has said many things in praise of the Holy Quran in the Quran itself. Many things in praise have been said in this small verse also. I have only hinted to some of them now. But from these hints also we can conclude that if we want to win respect and honour in this world, if we entertain the desire that, on the one hand, our Lord be pleased with us, and, on the other, the future generations, too, remember us with admiration and pray for us fervently and with pathos, saying, "O God, continue to shower Thy Mercy upon these people in the largest possible measure", it is, then, essential for us to learn, understand and follow it, and have it before us for ever and ever.

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This is why I called the attention of the *Jamaa't* to the learning and teaching of the Holy Quran.

The greatest and foremost duty of the *Khalifa* of the time is to put in force the teachings of the Holy Quran, and to see that those who claim affiliation to the Holy Movement, follow the Holy Quran, do not turn away from it, rather obey it perfectly.

Many *Jamaats* have paid due attention to this exhortation of mine; very satisfactory reports are coming in from many *Jamaats*. But there are yet some *Jamaats* which have not as yet started this work; and from a certain *Jamaat* report has been received that they are, after starting the work, showing sings of slackness again.

I again draw the attention of all the *Jamaats* and all the Office-bearers, particularly the *Ameers* of the Districts to the indispensable necessity of learning and understanding the Holy Quran, acquiring the knowledge contained in it, and realizing the fine truths mentioned in it, and being acquainted with the ways opened by it for attaining nearness to God—without which we can never accomplish the Work for which God has established this Movement.

So, I again remind you and admonish you to pay

attention to your Main Objective, and to try your utmost, so that, there may not be a single member, whether man or woman, youth or child, who does not know how to read the Holy Quran, and has not put forth all efforts to realize its meanings and truths, according to his or her capacity.

May God enable you to realize your responsibilities and to carry them out, and enable me, too, to continue supervising your actions in a manner befitting my responsibility, until you have achieved this Fundamental Objective.

و ما توفيقنا الا بالله

(We have no power save what we receive from Allah).

Translated by A. R. Khan Bengalee.

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Islam and the Quest for Peace

The Late Dr. M. Nasim

Ever since the beginning of history peace has been regarded as a blessing and war as a scourge. It is no wonder that from time to time human mind has been thinking on devising some scheme to bring about the blessing of peace in a universal scale. But up till the advent of the Prophet of Islam, it remained an unrealised dream.

In the Holy Quran it is stated,

اليوم اكملت لكم دينكم و اتممت عليكم نعمتى ورضيت لكم الاسلام ديناً

"This day have I perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion (5 : 4).

Then again it is stated,

ان الدين عندالله الاسلام

"Surely the true religion with Allah is Islam. (3 : 20)

The word 'Islam' means "enter into peace", and a Muslim is one who makes his peace with God and man. One is at peace with God when he submits to His will, and one is at peace with his fellow being when he refrains from doing any evil or injury to the other, but on the other hand does good to him, as has been laid down in the Holy Quran.

بلى من اسلم وجهه لله و هو محسن فله اجره عند ربه و لا خوف عليهم و لا هم يحزنون

"Nay, whoever submits himself entirely to Allah and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such, nor shall they grieve." (2 : 112)

Thus Islam, as its name implies is essentially a religion of

peace, and its two doctrines, the unity of God and the unity of brotherhood of the human race, is a positive proof of its being true to its name. Among the attributes of God, the Quran mentions that He is "Source of power and bestower of security." (59 : 24)

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The establishment of peace and the maintenance of security must, therefore, be the objective of man. Even the Muslim greetings all over the world remind one of peace as it says,

"Peace be on you, and the mercy of Allah and His blessings."

Islam has severely condemned any activity which is likely to disturb peace. The Holy Quran says:

ولا تفسدوا فی الارض بعد اصلاحها

"Do not promote disorder on the earth after peace has been established." (7 : 57)

ولا تعثوا فی الارض مفسدین

"Do not commit inequity on the earth and cause disorder." (7 : 75)

و یسعون فی الارض فساداً و الله لا یحب المفسدین

"They seek to create disorder in the earth, and Allah loves not those who create disorder". (5 : 65)

ومن الناس من یعجبك قوله ، فی الحیاة الدنیا ویشهد الله
علی ما فی قلبه وهو الد الخصام و اذا تولی سعی
فی الارض لیفسد فیها و یهلك الحرث و النسل و الله
لا یحب الفساد

"There are those who talk glibly and plausibly on all subjects and call God to witness as to the sincerity of their motives and intentions, and yet constantly promote dissension by their persistence in magnifying differences and disputes, and when they happen to wield authority they run about in land seeking to create disorder, which destroys harmony and entails severe

sufferings and hardships upon men. Allah loves not such conduct." (2 : 205-506)

After thus stressing the importance of peace and deprecating all acts which are likely to disturb it, some of them are enumerated below :

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1. The domination of one set of people over another in domestic sphere, or of one nation over another in international sphere, is strongly condemned as is likely to cause a breach of peace. The Holy Quran says,

يا ايها الذين آمنوا لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم

"O ye who believe, let not some men amongst you laugh at others. It may be that the latter are better than the former." (49 : 11)

It would be against this teaching if any people or nation tried to proclaim the superiority of its culture and impose it by force. The catastrophe of the Second World War was mainly due to the fact that Hitler tried to force the superiorty of the Germans on other nations, as in his opinion German culture was superior to other cultures.

Both Mussolini and Hitler masked the naked militarism with ideologies. Thus Mussulini in an article "Why I prepare for war" which he wrote in 1934, says :

"A people without a fighting spirit is doomed. In relation between states, it is war that ultimately decides. I have defined war as the 'supreme court of people'. It is that, indeed, because victory and defeat are the factors which determine the hierarchies of states. Its judgement is final. Appeal can be but another war."

In his Pax Germanicia, Hitler says,

"If in its historical development the German people had possessed the same hard unity that stood other people in good stead, the German

Reich would today be the master of the globe. History would have taken another course; and who can say if this course would not have led to what so many purblind pacifists hope to get by whining and whimpering—a peace not supported by the tearful pacifist lamentations of palm-waving females, but in the victorious sword of ruling race bending the world to the service of higher culture."

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By their wild theories which were in defiance of the principles laid down by Islam, they precipitated the Second World War which caused so much bloodshed, misery, and destruction.

In passing it may be remarked that there is no scientific basis for the belief that there ever existed an 'Aryan race', the supremacy of which Hitler tried to establish. In his book "The Fate of man in the modern world", Nicholas Berdyaew, says:

> "Modern science considers the race theory pure mythology and refuses to take seriously the idea of the Aryan race. There is no such thing as a pure race, not to mention the German nation, which is the result of complex mixtures."

2. Economic exploitation of one people or country by another results in the domination of the exploiters.

Islam is against any such exploitation, as it is certain to end in disturbing the peace. On the other hand economic development by the exploitation of country' sresources and an equitable sharing with others of the bounties of God is welcomed. The Holy Quran says,

ولا تمدن عينيك الى ما متعنابه ازواجاً منهم زهرة الحياة

الدنيا لنفتنهم فيه و رزق ربك خير وابقى

> "Do not raise thine eyes covetiously after that which we have bestowed on some groups, to enjoy for a period, of the ornaments of this life that we may try

them thereby—the provision bestowed upon thee by thy Lord is better and more enduring." (20:132)

3. The divergence between the proclaimed intentions and policies and the actual practice is likely to end in conflict between the nations. In the Holy Qnran it is laid down that there should be complete conformity of conduct to the declared intentions. It says,

يا ايها الذين آمنوا لم تقولون مالا تفعلون كبر مقتاً
عند الله ان تقولوا مالا تفعلون

"O',. Ye who believe, why do you say what you do not do? Most displeasing in the sight of Allah is that what you say, but you do not act." (60 : 3-4)

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4. It also warns against undue suspicion of other's motives. It says,

يا ايهاالذين آمنوا اجتنبوا كثيراً من الظن ان بعض الظن اثم

"O'. Ye who believe, avoid most of suspicions for suspicion in some cases is a sin." (49 : 13)

5. Believing or giving credit to rumours without trying to ascertain their authenticity may result in creating unnecessary tension and entail serious consequences. The Holy Quran says,

يا ايها الذين آمنوا ان جاءكم فاسق بنبأ فتبينوا ان تصيبوا
قوماً بجهالة فتصبحوا على ما فعلتم نادمين

"O Ye, who believe, if news comes to you from an untrustworthy source, examine it carefully, lest you should do harm to a people in ignorance and then be sorry for what you did." (49 : 7)

It is also considered undesirable to give publicity to such news as are likely to create unnecessary public commotion and disturb the peace. It says,

واذا جاءهم امر من الامن او الخوف اذاعوا به
و لو ردوه الى الرسول و الى اولى الامر منهم لعلمه
الذين يستنبطونه منهم و لولا فضل الله عليكم و رحمته
لا تبعتم الشيطان الا قليلا

"When there comes to them a matter of security or of fear they publish it widely : whereas if they were to refer it to the Prophet and to those in authority among them, those of them whose business it is to investigate would ascertain the truth of the matter. Were it not for the grace of God upon you, and His mercy, you would certainly have gone astray, except a few." (4 : 84)

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A basic cause of wars is avarice. Modern wars have been the outcome either of territorial aggression or encroachments on the rights of backward nations. By condemning this evil in no uncertain terms the Quran has tried to remove a very potent cause of war. It says,

ولاتمدن عينيك الى ما متعنابه ازواجاً منهم زهرة الحياة
الدنيا لنفتنهم فيه و رزق ربك خير وابقى

"Nor strain thine eyes in longing for things We have given for employment to some classes of them, the splendour of this world, through which We try them. But the provision of thy Lord is better and more enduring." (20 : 132)

So long as the nations want to exploit the weaker nations or grab what others have got, there cannot be any durable peace in the world. The failure of the League of Nations established after the First World War which was fought to "end all wars" was mainly due to the fact that most of its members wanted to grab what others had. Thus the rape of

Abyssinia by Italy and Japan's occupation of a vast portion of China, and the failure of other powers to take any effective measures against the aggression first led to the disintegration and later on to the total collapse of the League of Nations. The ideal set before the followers of Islam is thus stated in the Holy Quran.

كنتم خير امة اخرجت للناس تامرون بالمعروف
و تنهون عن المنكر و تومنون بالله

"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah." (3 : 111)

6. Islam teaches allegiance and trust in God alone in all circumstances, so that man should not lose heart in failures and difficulties.

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و يرزقه من حيث لا يحتسب من يتوكل على الله فهو
حسبه، ان الله بالغ امره قد جعل الله لكل شئ قدراً

"And (Allah) will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure." (65 : 4)

قل هو ربى لااله الاهو عليه توكلت واليه متاب

"Say, He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return." (13 : 31) and (11 : 89)

He is further asked to seek refuge in God whenever he finds himself in danger of being led astray, or in affliction.

قل اعوذ برب الناس

"I seek refuge in the Lord of mankind." (114 : 2)

و قل رب اعوذبك من همزات الشياطين و اعوذبك
رب ان يحضرون

> "And say, 'My Lord I seek refuge in Thee, from the incitements of the evil ones. And I seek refuge in thee, my Lord, lest they come near me."
>
> (23 : 98-99)

Thus all other idols and deities of nations and race are dethroned. It was Islam which first taught the oneness of humanity. A new idea of the unity of the human race as a whole, not of the unity of this or that nation was introduced, an idea so grand that it welded together nations which had hated one another and had been fighting. It not only cemented together the warring tribes of one country, but it established a brotherhood of all nations of the world' even joining together those who had nothing in common except their common humanity. It abolished all differences of colour, race, language, geographical boundries and even differences of culture. Where other religions had succeeded merely in unifying the different elements of a single race, Islam actually achieved the unification of many races.

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The Holy Prophet has said,

> "No man enjoys superiority over another man except through faith, good action and piety."

Then again he said,

> "The Arabs cannot claim superiority over the non-Arabs nor non-Arabs over the Arabs, nor the whites over the blacks, nor the blacks, over the whites. Excellence lies in being more virtuous than others".

A new idea of the unity of human race as a whole, not of unity of this or that nation was introduced.

و ان هذه امتكم امة و احدة و انا ربكم فاتقون فتقطعوا

امرهم بينهم زبراً كل حزب بما لديهم فرحون

> "And know that this community of yours is one community, and I am your Lord. So take Me as your Protector. But they (the people) have cut up their affairs among themselves forming

themselves into parties, each group rejoicing in what they have. So leave them in their confusion for a time." (23 : 53, 54)

The division of humanity into tribes and families was recognized, but the object of this division was also the ultimate unification of humanity. The difference of colour and language were due to diversity in nature.

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يا ايها الناس انا خلقنا كم من ذكر وانثى و جعلنا كم شعوباً و قبائل لتعارفوا

"O You men! We have created you of a male and a female, and made you tribes and families that you may know each other." (49 : 14)

ومن اياته خلق السموات و الارض و اختلاف السنتكم و الوانكم ان فى ذالك لايات للعالمين

"And one of His signs is the creation of the heavens and the earth, and the diversity of your tongues and colours; surely there are signs for those who possess knowledge. (30 : 23)

يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة و خلق منها زوجها و بث منهما رجالا كثيراً و نساء

"O Ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from the twain spread many men and women." (4 : 2)

From this it is evident that Islam has never been in favour of one nation regarding itself superior to others, or having the monoply of virtue. The Holy Prophet has declared on a number of occasions that "He is not of us who proclaims the cause of tribal partnership, and He is not of us who dies for the sake of tribal partnership." (Abu Daud).

7. Another source of friction and cause of the disturbance of peace is the attempt to make people believe in something by

force. Islam has proclaimed the freedom of conscience in no uncertain terms.

لا اكراه فى الدين قد تبين الرشد من الغى

"There is no compulsion in religion. Surely right has become distinct from wrong," (2 : 257)

Faith and belief are matters of conscience. One can be compelled to say that he believes in something under duress, but he cannot be compelled to believe in it.

و لو شاء ربك لامن فى الارض كلهم جميعاً افانت تكره الناس حتى يكونوا مومنين

"If thy Lord had enforced His will, surely all who are on earth would have believed together. Wilt thou, then, force people to become believers." (10 : 100)

The Holy Prophet considered his duty and of each of his companions to invite people to the acceptance of the Divine message, both by precept and by example. Indeed it is the duty of every Muslim in all ages to follow their example. From the very beginning right up to the end it has been stressed in the Holy Quran that force and compulsion were to be avoided. This was to maintain peace.

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ادع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتى هى احسن

(1) "Summon thou to the way of thy Lord with wisdom and with kindly warning: Dispute with them in the kindest manner." (16 : 126)

و ان الذين اورثوا الكتاب من بعدهم لفى شك منه مريب فلذالك فادع و استقم كما امرت و لا تتبع اهواءهم و قل امنت بما انزل الله من كتاب و امرت لا عدل بينكم ـ الله ربنا و ربكم لنا اعمالنا ولكم اعمالكم لا حجة بيننا وبينكم

الله يجمع بيننا و اليه المصير

(2) "They who have inherited the Book after them (that is the Jews and Christians) are in perplexity of doubt concerning it. For this cause summon thou (them to the faith), and walk uprightly therein as thou has been bidden, and follow not their desires: and say—In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord and our Lord: We have our works and you have your works: between us and you let there be no strife. God will make us all one: and to Him shall we return." (42: 16)

و لو شاء الله لجعلكم امة واحدة

(3) "And if Allah had enforced His will, He would surely have made you all one people." (16:94)

Even when the Prophet was at the height of his power as the Head of the state, we find similar injunctions in the Medinite Suras.

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فان حاجوك فقل اسلمت وجهى لله ومن اتبعن وقل للذين

اوتوا الكتاب والامين- عاسلمتم فان اسلموا فقد اهتدوا

و ان تولوا فانما عليک البلاغ و الله بصير بالعباد

(1) "But if they dispute with thee, say; I have submitted myself to Allah, and also those who follow me! And say to those who have been given the Book and to the unlearned, 'Have you submitted! If they submit then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allah is watchful of His servants." (3: 21)

و لتكن منكم أمـــة يدعون إلى الخير و يامرون
بالمعروف و ينهون عن المنكر و اولئك هم المفلحون

2. "And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper." (3 : 105)

لكل امة جعلنا منسكاً هم ناسكوه فلا يناز عنك فى
الامر ادع الى ربك انك لعلى هدى مستقيم و حادلوك
فقل الله اعلم بما تعلمون

8. "To every People have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance. And if they contend with thee, say Allah knows best what you do." (22:68-69)

In the last Surah which was revealed to the Prophet, it is laid down,

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و ان احد من المشركين استجارك فاجره حتى يسمع
كلام الله ثم ابلغه ما منه ذالك بانهم قوم لا يعلمون

"If anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is beeause they are a people who have no knowledge. (9 : 6)

In religion, as in politics, individuals and sects have preached toleration, and insisted upon its practice only so long as they have been powerless. The moment they felt strong to overpower their opponents, tolerance gave way to persecution. "From the very moment," says Leckey, "the Church obtained civil power under Constantine, the general principle of coercion was admitted and acted on, both against the Jews, the heretics and pagans"

In the fifteenth century, the Pope granted a special charter by which the non-Christian world was allotted to the Portuguese and Spaniards in equal shares with absolute power to convert the inhabitants in any way they chose. The atrocious doctrine relating to persecution and the treatment of non-Christians are unjustly attributed to the words of Jesus,, "Compel them to come in."

The Prophet of Islam, in the hour of his greatest triumph at the fall of Mecca forgave his enemies who had relentlessly persecuted him and his followers over a number of years. He commanded protection to the weak and the poor, and freed the slaves.

8. Another safeguard for peace is the due performance and observance of agreements. Great stress is laid down in the Holy Quran on this.

و الذين هم لامنتهم و عهدهم راعون

(1) "And who are watchful of their trusts and their covenants." (23 : 9)

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و اوفوا بالعهد ان العهد كان مسؤلا

(2) "And fulfil the covenant, for the covenant shall be q :estioned about." (17 : 35)

يا ايهاالذين آمنوا اوفوا بالعقود

(3) "O ye who believe ! fulfil your compacts." (5:2)

و اوفوا بعهدالله اذا عهدتم و لا تنقضوا الايمان بعد
توكيدها و قد جعلتم الله عليكم كفيلا ان الله يعلم
ما تفعلون

(4) "And fulfil the covenant of Allah when you have made ; and break not the oaths after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do. (16 : 92)

Likewise nations are particularly enjoined to fulfil their agreements, because when intoxicated with power, it is they who treat agreements as scrap of paper. It is said in the Holy Quran,

تتخذون ايمانكم دخلاً بينكم ان تكون امة هى اربى من امة

"You make your oaths a means of deceit between you, for fear lest one people become more powerful than another." (16 : 93)

The Prophet of Islam and his followers observed strictly the agreements even under very trying circumstances. A very critical situation arose under the truce of Hudaibiya. The agreement had just been signed, when Abu Jundal, a refugee from Mecca, arrived. He was a convert to Islam and had, on this account, been severely persecuted at Mecca. He showed the scars of his tortures to the Muslims. Under the conditions of the agreement, the Muslims could not give him shelter The Prophet was so much affected that he tried to pursuade the other party to let him remain with him. On its refusal Abu Jundal had to be sent back.

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Then again in the time of Caliph Umar, the Muslim commander, Abu Ubaida was obliged to evacute the territory of Hams. In consultation with the Caliph, he ordered that the tax which had been paid, namely Jazia, by the people as condition for their protection, should be paid back to them, as the Muslims were not in a position to give them protection any longer. History of other nations can scarcely afford examples of such scrupulous regard for agreements.

It would be wrong to assert that Muslims were never actuated by the spirit of aggression or gain. Having regard to the human nature. it would be expecting too much that after the brilliant progress that they had made against their enemies, and after knowing the weaknesses of other nations, they would still retain their moderation and act strictly according to the preachings of their religion all the time. It is also a historical

fact that very cruel wars have been waged by the Muslims. But they were dynastic, and religion cannot be blamed for their transgression. Sir Thomas Arnold truly remarks,

> "Thus both Christianity and Islam have added to the number of their followers by methods and under conditions—social, political, and economic —which havs no connection with such thirst for souls as animates the true missionary,"(1)

9. While enjoining the Muslims to observe the treaty obligations as a means of preserving the peace, it is further required that simple and unambiguous language should be used, so as to avoid conflicting interpretations and disputes. Thus it is said,

يايها الذين آمنوا اتقوا الله وقولوا قولا سديداً يصلح لكم
اعمالكم و يغفر لكم ذنوبكم و من يطح الله و رسوله فقد
فاز فوزاً عظيماً

> "O ye who believe! fear Allah, and say the right word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall attain a mighty success."
> (33 : 71-72)

10. The Holy Quran forbids to make hatred of another nation a cause for being aggressive and disturbing the peace.

يا ايهاالذين آمنوا كونوا قوامين لله شهداء بالقسط
و لا يجرمنكم شنان قوم على الاتعدلوا اعدلو هواقرب
للتقوى و اتقوا الله ان الله خبيرا بما تعملون

> "O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely He is aware of what you do." (5 : 9)

Thus in order to establish peace Islam first lays down moral and spiritual principles as described above. The spirit of aggressive nationality was abolished by stressing the fact of fundamental unity of mankind, by denouncing race and colour and by associating excellence and superiority with rendering the greatest service to mankind.

Let us now see how Islam has tried to secure international

peace. At the time of the advent of the Prophet of Islam international obligations were unknown. When nations or tribes fought one another, the result usually was the massacre of the able-bodied, the slavery of the innocent, and the plunder of the vanquished.

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The Romans, who took thirteen hundred years to evolve a system of laws which was as comprehensive as it was elevated in conception never thought in terms of international morality. They waged war for the purpose of extending their conquests and subjugate their neighbours. Where they succeeded, they imposed their will on the conquered people. The sacredness of treaties or the liberty of other nations was no concern to them. When they accepted the Christian faith, it made hardly any change in their views concerning international dealings. It was not surprising as Christianity did not profess to deal with international morality, and so left its followers groping in the dark.

The basis of international law consists in the recognition of nations as individuals, and of the fact that there is not one standard for individuals and another for nations; for as individuals form a nation, so nations and their obligations to each other in no wise differ from those existing between individuals. The moral order is not confined to the spheres of the individual. The ideal of justice makes a universal claim, and must find expression in an international order no less than the natural and personal spheres. A league of Peace had been a vague dream of the ages, a vision from time to time had appeared to individual statesmen and philosophers.

The rise of protestantism made no difference. Its history is full of wars and mutual persecutions of the religious factions. The historian Hallam says,

> "Persecution is the deadly sin of the Reformed Church, that which cools every honest man's zeal for their cause, in proportion as his reading becomes more expansive."(2)

Islam, on the other hand, from its start has recognized the importance of promoting peace, freedom of conscience and promoting human welfare. For its achievement it has prescribed an association of strong states, which have these objectives and

enter into common treaty. It is emphasised that these states should not under the cover of these treaties try to exploit weaker nations or make wars of conquests. The Holy Quran says,

ولا تتخذوا ايمانكم دخلاً بينكم فتزل قدم بعد ثبوتها
و تزوقوا السوء بما صددتم عن سبيل الله و لكم
عذاب عظيم

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"And make not your oaths a means of deceit between you, or your foot will slip after it has been firmly established, and you will taste evil because you turned people away from the path of Allah, and you will have a severe punishment," (16 : 95)

Thus treaties should not be made to hood-wink people, otherwise instead of keeping the peace they would become a source of dissension and quarrel.

Emphasis is laid down that the responsibilities devolving as a result of treaty obligations should not be evaded or repudiated in order to gain some advantage.

ولا تشتروا بعهدالله ثمناً قليلاً انما عندالله هو خيرلكم
ان كنتم تعلمون

"And barter not the convenant of Allah for a paltry price. Surely, that which is with Allah is better for you if you only knew." (16 : 96)

Under Islam the performance of obligation is a moral and spiritual duty entailing permanent benefits.

ما عندكم ينفد وما عندالله باق و لنجزين الذين صبروا
اجرهم باحسن ما كانوا يعلمون

"That which you have shall pass away, but that which is with Allah is lasting. And We shall certainly give those who are steadfast their reward according to the best of their works." (16 : 97)

Although it is the duty of a Muslim state to help the Muslims who are being persecuted on account of their faith, it is subject to the strict observance of existing treaties which must be observed.

و ان استنصروا كم فى الدين فعليكم النصر الا على قوم
بينكم و بينهم ميثاق والله بما تعملون بصير

"But if they seek your help in the matter of religion, then, it is your duty to help them, except against a people between whom and yourself there is a treaty. And Allah sees what you do." (8 : 73)

If the conduct of one of the parties make it difficult or impossible for the other to observe the treaty, then it can only be repudiated by a Muslim state by giving a proper notice to the other party that after the expiry of a stated period it will not be bound by the treaty on account of the breach committed or threatended by the other side. This is to enable the misunderstanding, if there is one, to be removed. In any case a notice would eliminate any surprise breach of the peace.

واما تخافن من قوم خيانة فانبذ اليهم على سواء ان الله
لا يحب الخائنين

"And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, Allah loves not the treacherous." (8 : 59)

Another principle for maintaining international peace is laid down in the following verse :

وان طائفتان من المومنين اقتتلوا فاصلحوا بينهما فان بغت
احدهما على الاخرى فقاتلوا التى تبغى حتى تفىء الى
امر الله فان فاءت فاصلحوا بينهما بالعدل و اقسطوا
ان الله يحب المقسطين

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"And if two parties of believers fight against each other, make peace between them, then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just." (49:10)

Here it may be noted that in the verse the word used is 'believers' as the directions or injunctions in the Holy Quran are binding on Muslims alone, but the principles laid down are universally applicable to enforce international peace.

So great an emphasis is laid on restoring peace that the intervening powers are prohibited from raising any extraneous matters such as indemnity or compensation for themselves for the expenses incurred by them in connection with any action necessary to procure acceptance or enforcement of the settlement. They are further enjoined not to seek any advantage for themselves. Any such award is considered as the "command of Allah" and refusal to observe it as "transgression".

Further Islam teaches allegiance to truth and righteous cause not restricted to any community or country. Thus in any international peace organisation the representatives will be bound to repudiate their own country if it is an aggressor. The Holy Prophet has said, "He is not one of us who sides with his tribe in aggression, and he is not of us who calls others to help him in tyranny, and he is not of us who dies while assisting his tribe in injustice". Thus oppression and aggression, no matter whence they start, must be opposed by concerted action. Then and then alone any peace organisation will be able to maintain peace.

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وما لكم لا تقاتلون فى سبيل الله و المستضعفين من
الرجال و النساء و الولدان الذين يقولون ربنا اخرجنا
من هذه القرية الظالم اهلها و اجعل لنا من لدنك وليا
و اجعل لنا من لدنك نصيراً

"And what is the matter with you that you fight not in the cause of Allah and of the weak—men, women and children who say, "Our Lord take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper." (4 : 76)

From the brief description of the principles laid down by Islam for maintaining peace in the world, it is evident that it has laid special emphasis on moral and spiritual principles, as the problem of peace is a problem of right conduct in international affairs. This can be regulated by developing religious and spiritual outlook in individuals, thereby inculcating this among

nations.

It may be noted that these principles were laid down in the seventh century. In course of time the significance of these teachings was appreciated, and the great leaders and teachers emphasised their importance. Thus in his speech on foreign policy Bright said in 1858,

> "The moral law was not written for men alone in their individual character.....it was written as well for the nations..."

Again President Wilson of America said in 1917,

> "We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong shall be observed among nations and the governments that are observed among the individual citizens of civilized states."

There has probably never been a time in human history in which verbal homage has not been paid to the blessings of peace; and no conqueror has been so warlike but he has professed it his ultimate object. While Roman Empire lasted, it maintained peace by force of its arms in its territory for centuries. On its downfall the Pope, who succeeded it tried hard to maintain peace by his spiritual authority backed by temporal power of the rulers who acknowledged Pope as their spiritual head. But the decline of the Catholic ideal of unity and the rise of independent national states up till the Middle Ages, made the maintenance of peace very difficult and created the problem of how to create peace out of the conflict of national and dynastic ambitions.

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The national state emerged from the Middle ages under the cloak of personal monarchy amid the religious wars which followed the break-up of the Catholic unity under the Pope. The cost and the destruction brought by these wars made some impression on the minds of the people, and efforts began to be made to limit the injury and suffering. Early in the seventeenth century Grotius tried to systematize previous attempts to create an international law, but very little progress was made. From time to time attempts were made to create an inter-

national force in the seventeenth century, but without any success.

The widespread and unprecendented havoc and losses caused by World War I, created an ever growing public demand which was not confined to any particular country or people that some method be found to prevent the recurrence of such a calamity.

The basic idea of the movement was that aggressive war was a crime not only against its victim, but against the humanity at large. Thus it is the duty of all states to join in preventing it, and if they act collectively, it will nip the trouble in the bud.

When the Peace Conference of Paris met in January 1919, it was generally agreed that its task should include the establishment of a League of Nations capable of ensuring peace in future. On the insistence of President Wilson that this should be the first question to be dealt with by the Conference, the work proceeded with far greater speed than that of territorial and monetary settlement, chiefly because the subject had been extensively studied during the War. Unofficial societies in the United States, Great Britain, France, and some neutral countries had drawn up plans and proposals.

Thus under Wilson's leadership, the Conference was able to draw up, in a few days of intensive committee work, a draft plan under the name of the "Covenant of the League of Nations" which was published on 14th. February 1919.

The Covenant consisted of 26 articles and dealt with collective security, arbitration, judicial settlement, including the creation of an International Court, international co-operation or control in economic and social affairs, disarmament, and open diplomacy. For the next twenty years it continued to be, in theory, not only the guide and authority for all the activities of the League, but also as a standard by which liberal opinion in many countries judged the conduct of their own and other governments.

It is a matter of history that the League of Nations was dogged by misfortune and torn by internal jealousy and suspicion of its members.

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Article XI laid down, "Any war or threat of war, whe-

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ther immediately affecting any of the members of the League or not, is hereby declared a matter of concern to the whole League; and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations."

As a mere declaration it failed to enforce peace, when some members of the League of Nations made aggressive wars against weaker members. It lacked the practical sanction laid down by Islam that it was the duty of the other nations to collectively intervene by force and stop the aggressor from disturbing the peace. Soon after the adoption of the Covenant, in the Senate of the United States, the Republican leaders who were bitterly hostile to President Wilson tried to wreck the work done by him and resolved to return to a policy of isolationism. They did not formally propose the rejection of the Convenant, but put forward a number of reservations which the President was not willing to accept. It failed to receive the two-third majority required for the ratification, and the United States could not become a member of the League of Nations. This had a disasterous effect on the prestige of the League and its effectiveness in preserving the peace. It ruled out all possibility of collective security as embodied in the Covenant, namely the certainty of a complete economic boycott which, it was confidently expected, would be sufficient to make even the most aggressive government prefer to settle disputes by negotiations rather than by armed attack. The other component part of the system could still function and in fact it did function, but with less effectiveness than if the United States had been a member. The knowledge that the world's greatest economic power would not be able to take part in economic sanctions, paralysed to a very great extent their effectiveness, and the confidence of the members that they would act as a deterrant to the aggressors.

The League of Nations had a chequered career in the political sphere, but many of its component parts performed their functions with great success. The International Court of Justice did valuable service. Although it had no force to enforce its decisions, it was never disobeyed.

The League was entrusted with health work for the prevention of epidemics, work which has been extraordinarily successful in itself, and has now been greatly developed by taking in the problem of nutrition; with financial and economic research, the most effective and the best furnished that has ever been in the world; with the putting down of certain great scourges like the traffic in drugs, the traffic in women and children, and the practice of slavery; evils which were international in their methods and defied the action of ordinary national police.

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The International Labour Organisation, an official international institution, was originally created by the 1919 peace settlement, but later became a specialised agency of the United Nations. Its unique feature is that member state's representation is triparte—that is not only by each government, but also by representatives of its workers' and employers' oragnisations. It has performed signal service in bettering the condition of labour in many countries of the world. It has concerned itself with all forms of labour and social legislation and labour law administration, with hours of work, wages, social legislation, welfare facilities and social services, co-operative oragnisatian, handierafts and reform with increasing productivity and combating unemployment and under-employment, with man-power needs and international migration, with industrial relations, freedome of association and trade union rights, and with labour aspects of international competition.

In the political field it failed of its purpose because most of its member-states adopted the attitude of 'my country—right or wrong'. In cases of patent aggression the culpirt nation always not only supported its nation, but convassed support from other members as well. Thus the League became a place for power politics and the question of taking effective steps to stop aggression was side-tracked. This was in striking contrast with the teachings of Islam, which lays down that truth and righteous cause should be supported no matter if it is against personal or national interest.

Another serious drawback from which the League suffered was that it lacked executive power to enforce its decisions or punish the infringement of International law. In Islam it is the bounden duty of the states to combine against a wrong doer and force it to accept a just settlement of the points in dispute. Lacking these important ingredients it is no wonder that the League of Nations failed to perform the noble purpose of keeping peace. After a troubled life, its existence was formally terminated on April 19th 1946. Nonetheless it occupies a place of supreme importance in history. It was the first effective move towards the organisation of a world wide political and social order, in which the common interests of humanity could be seen and served across the barriers of national traditions, recial differences, or geographical distances.

Before the League, it was universally recognized that every state was the sole and sovereign judge of its own acts, owing no allegiance to any higher authority. Such conceptions have disappeared altogether. It cannot be challenged that the community of nations has the moral and legal right to discuss and judge the international conduct of each of its members. Further the view that aggressive war is a crime against humanity and it is the duty of every state to join in preventing it, is now everywhere taken for granted.

Thus it was the vindication and recognition of the principle laid down in the Holy Quran that in case of war between two states, it is the duty of the other states to fight against the transgressor and bring about a just peace. (49 : 10)

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Mr. Walters has truly remarked;

> "The League, as a working institution is dead; but the ideals which it sought to promote, the hopes to which it gave rise, the method it devised, the agencies it created, have become an essential part of the political thinking of the civilized world, and their influence will survive until mankind enjoys a unity transcending the divisions of states and nations."(3)

This is exactly the teachings of the Holy Quran, which has emphasised that a body for preserving international peace and security must be based on universal brotherhood and allegiance to truth and righteous cause, and not to any country or community. Oppression and aggression must be opposed by concerted action.

(To be continued)

(1) Arnold : Preachings of Islam 1935 Ed. P9
(2) Hallam's Constitutional History of England Vol 1:P.62
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